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ASCAMOT

AND

CONGREGATIONAL TRUSTS.

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Approved by the Elders on and to take effect from the 11th February, 1906.

ASCAMOT:

OR

LAWS AND REGULATIONS

OF

THE CONGREGATION

OF

Spanish and Portuguese Jews,

ENTITLED

שער השמים

LONDON,

AND CONGREGATIONAL TRUSTS.

REVISED AND AMENDED.

5666—1906.

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PREFACE.

THE following revision of the Ascamot is the work of a Conjoint Committee of Elders and Yehidim appointed under Resolutions passed by those bodies in the years 1901, 1902 and 1905, to the following effect :—

ELDERS : 3RD FEBRUARY, 1901.

That the following Resolution passed by the Yehidim on the 17th April, 1900, be adopted in principle :

> Whereas it is desirable that the Yehidim of this Congregation should be acquainted with its Laws and Regulations, and inasmuch as the last edition of the Ascamot dates so far back as 1872, since when many important changes and alterations have been enacted—
>
> RESOLVED that the Elders be respectfully requested to take the necessary measures for the purpose of framing a new Book of Ascamot up to date, supplying the Yehidim with the same at a price to be fixed by the Mahamad.

That a Special Committee, consisting of five Elders, be appointed to revise, in such manner as they may deem expedient, the present Book of Ascamot, such revised Book, when completed, to be submitted to the Elders for their approval.

The five Elders appointed were : Mr. Joseph de Castro, Mr. Isaac Genese, Mr. Joshua M. Levy, Mr. Eustace A. Lindo and Mr. Edmund Sebag-Montefiore.

YEHIDIM : 17TH MARCH, 1901.

That a Committee of five Elders having already been appointed to revise, in such manner as they might deem expedient, the present Book of Ascamot, such revised Book, when completed, to be submitted to the Elders for their approval, It was

RESOLVED that three Yehidim be appointed to confer with the Elders' Committee, when occasion may require, in reference to the intended Revision of the Ascamot.

The three Yehidim selected were : The late Mr. David Benoliel, Mr. Abraham Lindo Henry and Mr. Eleazar S. Pool.

ELDERS : 9TH FEBRUARY, 1902.

That the Yehidim at their meeting held on the 17th March, 1901, having appointed three members to serve on the Committee for the Revision of the Ascamot appointed by the Elders on the 3rd of February, 1901, and such revision having been approved in principle by them, It was

RESOLVED that such appointment be approved by the Elders, so that a Joint Committee might be constituted.

That the Report on the Revised Book of Ascamot when completed, be submitted to the Elders.

ELDERS : 23RD MARCH, 1905.

Resolved that when the proposed Revised Ascamot be completed, the revision of the phraseology should be entrusted to a Special Committee, consisting of Mr. Joseph de Castro, Mr. Gabriel Lindo and Dr. J. D. Israel, the work of such Committee to be finally submitted to the Elders.

It is of interest to record that so far as can be ascertained the first printed volume of the Ascamot bears the date of 1785, and is in the Portuguese language. By a resolution of the Elders, it was translated into English in the year 1819 by three gentlemen selected from their body. In 1831 the Ascamot appear to have been revised and corrected, and again in the year 1850. This volume seems to have served until 1872, since which date there has been no complete revision.

The former style of introducing the various Laws under special headings and with preambles has been varied, and marginal headings have been added to the Ascamot, which now follow without interruption and are numbered consecutively. It will be noted, however, that Laws Nos. 1 to 15 are those enacted by the Yehidim.

In the opinion of the Committee, the ancient character of the Congregation and its Institutions should, as far as possible, be preserved, and although it was deemed advisable, in compiling the present Book of Ascamot, only to set out the Laws of the Congregation, it was decided that the preambles should in many instances be embodied here as matters of historic interest.

The establishment of our Congregation dates from the year 1656. From the first, the preservation of the unity of our Body was considered of supreme importance, and, consequently, the erection of other Places of Worship in London following the Sephardi Minhag was strictly interdicted, unless otherwise decided by a Resolution of

two-thirds of the votes of the Yehidim in meeting assembled, and it was not allowed to hold service with minyan at private houses without the permission of the Mahamad. Until the year 1853 the only Synagogue of the Congregation was the existing one in Bevis Marks; then a branch Synagogue was opened in Wigmore Street, W. This was closed in 1861 and another opened in Bryanston Street, Hyde Park, in the same year ; this was again closed in 1896, and the present West End Branch Synagogue opened in Lauderdale Road, Maida Vale.

The Finta, or Assessment, was first instituted at a meeting of the heads of families in the year 1707, when the maximum amount was fixed at £600 per annum, this sum being increased in subsequent years to meet the exigencies of the Congregation, and the maximum that can now be levied was raised in 1893 to £2,500.

The Executive Administration of the Congregation was to be carried out by a Mahamad, to be composed of men of capacity and respectability, and to consist of four Parnassim and a Gabay.

With regard to the admission of Yehidim, it was directed that great care and consideration should be exercised in their selection, in order to safeguard the dignity and good name of the Community.

The Beth Hamedrash of the Congregation, under the title of Heshaim, was established in the year 1664, and, in the year 1734, Benjamin Mendes da Costa, to perpetuate the memory of his only son, founded and

endowed, with a similar object, the Yeshibah of Mahané Rephael, which, since that year, has been incorporated with Heshaim under the title of Heshaim and Mahané Rephael.

Due regard has always been shown to the mode of burial, it having been laid down from the first that death makes no distinction, and, therefore, there was to be no difference made between deceased persons either in respect of graves or in the memorial honours in Synagogue, and this laudable sentiment is preserved to the present day.

Long before it became compulsory to register Births, Marriages and Deaths in this country it was enacted that authentic Registers should be kept of these events in the Congregation. These records are in our archives, and the same system is still carried on.

Particulars of the several Trusts connected with the Synagogue, which have been accepted, are appended hereto, together with the names of the donors and the objects for which the funds are to be applied.

February, 5666-1906.

ASCAMOT

ENACTED BY THE YEHIDIM.

Erection of Synagogues

1. No Synagogue intended to become an integral part of the Congregation shall be erected without the approval and consent of two-thirds of the Yehidim present at a meeting called for the purpose.

Finta and Fintadores.

2. The maximum amount of Finta to be raised for the necessities of the Congregation shall only be altered by the Yehidim at a duly convened meeting. Notice of such intended alteration shall be given in the summons convening the meeting.*

3. The Elders of the Congregation shall, at their Annual Meeting every three years, fix the amount to be raised as Finta for each of the ensuing three years, and the sum shall be assessed by a complete Mahamad (made up, if necessary, in the manner stipulated in Law 41), together with ten Fintadores to be elected by

* The maximum amount is now £2,500 per annum, as per resolution of the Yehidim dated 17th December. 1893.

Finta and Fintadores

ballot by the Yehidim from amongst their number, at a meeting duly summoned for that purpose in the month of Shebat. The sum fixed by the Elders to be assessed for Finta shall be deemed correct if made within 1 per cent. of such amount, more or less.

4. The Mahamad and Fintadores shall meet in three classes of five each, the Mahamad being one class, in order that each shall make out a list of assessment, and the Finta of each Yahid and Yehida shall be an amount equal to one-third of the aggregate of the three respective assessments under such lists. No Finta shall exceed Forty Pounds, or be less than Two Pounds per annum.

5. Fourteen days prior to the meeting for election of Fintadores, a circular letter shall be addressed to the Yehidim giving the names of the ten Yehidim nominated with their consent as Fintadores by the Mahamad, and it shall be open to the Yehidim to make other nominations. These nominations shall be made to the Secretary in writing, accompanied by the written consent of the nominees, at least seven days before the date of the meeting for election, and if no other nominations be made but those of the Mahamad, their nominees shall be the Fintadores and no meeting of the Yehidim shall be necessary for their election.

In the circular letter inviting nominations, there shall be inserted the Ascama indicating the prohibited degrees of relationship of those acting as Fintadores. **Finta and Fintadores.**

6. A Fintador shall not permit favour, affection or antipathy to influence him, but he shall act to the best of his judgment for the benefit of the Synagogue.

7. The new Finta list shall be completed before the 1st of Adar, and in a leap year before the 1st of Veadar, and the said Finta shall become due in two half-yearly instalments—on the Day of Pureem, and on the 1st of Elul—together with the offerings made during the previous six months.

8. The Mahamad shall fill up any vacancy that may occur in the Fintadores after election, and in so doing shall have regard to the restrictions respecting relationship.

9. The following shall not serve together as Fintadores :—Fathers with sons, sons-in-law or step-sons; grandfathers with grandsons; brothers; brothers-in-law ; or uncles with nephews whether by blood or affinity ; but in the relationship by affinity these restrictions shall apply only in case the wife through whom such relationship exists be living.

10. On the admission of any new Yahid or Yehida the Mahamad shall at their next meeting

Finta and Fintadores.

assess such Yahid or Yehida, and the assessment shall serve until the next succeeding periodical assessment is made.

11. If any person represent to the Mahamad that in consequence of alteration in his circumstances he cannot pay the whole Finta imposed on him, the Mahamad may reduce it to such amount as they shall consider just. Should any Yahid or Yehida object to his or her assessment of Finta, and give notice thereof in writing to the Mahamad for the time being within three months after the Day of Pureem following the new assessment, he or she shall have the right to appeal against such assessment, and to appear either personally or by deputy and offer his or her reasons for such objection. Such appeal shall be heard by the Mahamad for the time being, together with the heads or some other representative of each of the other two classes of Fintadores, and their decision shall be final. All other letters of complaint against the amount of a Finta, received by the Mahamad after an assessment shall have been made, shall be laid before the three classes of Fintadores at the next assessment.

Meetings of Yehidim.

12. The Yehidim shall be convened to their annual meeting in the month of Adar, and in the month of Veadar in a leap year ; and other ordinary meetings of the Yehidim shall be convened if and when required.

13. General meetings of the Yehidim shall be convened either by a resolution of the Elders, by the Mahamad, or by a requisition from fifteen Yehidim addressed to the Mahamad (who shall within fifteen days from its receipt convene the meeting). Such requisition shall state the object of the meeting, and no signature of a Yahid to a requisition shall be effective if he be indebted to the Synagogue for Finta and offerings for two years or upwards. **Meetings of Yehidim.**

14. At all meetings of Yehidim ten shall form a quorum.

15. No Yahid shall be allowed to vote at any meeting of the Yehidim if he be indebted to the Synagogue for Finta and offerings for two years or upwards. A list of the Yehidim so disqualified shall be placed before the Chairman at each meeting in order that he may enforce this regulation.

ASCAMOT

ENACTED BY THE ELDERS.

16. The Mahamad shall be composed of four Parnassim and a Gabay, and their election shall be vested in the Yehidim of the Congregation. No person shall be elected Parnas **Election of Mahamad.**

Election of Mahamad.

or Gabay without having been a Yahid for at least two years, and being above the age of thirty years for Parnas (except he has already been elected to the office of Gabay), and twenty-five years for Gabay, nor shall he be eligible if he be indebted for more than two half-years' Finta and offerings, and unless his Finta and offerings to the Synagogue shall have amounted to at least Six Pounds per annum for each of the two years prior to his nomination. Such offerings shall include contributions to Beth Haim and Nedabot.

17. No Yahid shall be allowed to vote at such elections if indebted to the Sedaca for more than two years' Finta and offerings at the time that the said elections take place, and no salaried officer of the Congregation shall be allowed to vote or be eligible for nomination as a candidate.

18. Two Parnassim shall be elected in the month of Adar, or Veadar in a leap year, whose period of office shall commence on Shabbat Hagadol, and two other Parnassim and a Gabay in the months of Tamuz or Ab, whose period of office shall commence on Rosh Hashana, and meetings of the Yehidim shall be convened at the appointed periods to proceed to these elections.

19. Notices shall be issued to the Yehidim inviting nominations and giving the names of the

Mahamad's nominees, and at any time not later than fourteen days before the meeting it shall be open to any Yahid to nominate in writing any other duly qualified Yahid. **Election of Mahamad.**

20. No further nominations shall be received at any meeting for election, and if no other nominations be made but those of the Mahamad, their nominees shall be the Parnassim and Gabay for the ensuing year, and no meeting of the Yehidim shall be necessary for the purpose of their election.

21. No nominations shall be made without the written consent of the nominees, and a list of the nominations shall be inserted in the summons convening the meeting for election, and at least seven days' notice shall be given of such meetings.

22. Should the number of nominations exceed the vacancies that have to be filled, a ballot shall be taken at the meeting, and those having the largest number of votes shall be declared elected; and, in case of equal votes, the senior in membership, and, if of equal membership, the senior in age of those having such equal votes, shall be declared elected.

23. The following shall not serve together as Mahamad:—Fathers with sons, sons-in-law or step-sons; grandfathers with grandsons; brothers; brothers-in-law; or uncles with nephews, whether

Election of Mahamad.

by blood or affinity; but in the relationship by affinity these restrictions shall apply only in case the wife through whom such relationship exists be living.

24. In the event of a vacancy, either in the office of Parnas or Gabay, by reason of resignation or any other cause, a meeting of the Yehidim to fill up such vacancy shall be convened by the Mahamad, the election to be held in the same manner and on the same conditions as hereinbefore provided for the half-yearly elections.

25. The result of the elections shall be proclaimed in the Synagogues on Shabbat Hagadol and on the Sabbath preceding Rosh Hashana, or on the first Sabbath after any other election, and the senior in membership as a Yahid of the two Parnassim elected shall be first proclaimed.

Presidency in the Mahamad.

26. Each of the Parnassim shall preside three months, viz., from Shabbat Hagadol until Rosh Hodesh Tamuz, from that day to Rosh Hashana, from that day to Rosh Hodesh Tebet, and from that day to Shabbat Hagadol, beginning with the senior in membership as a Yahid of those elected in the antecedent six months.

Elections of Treasurers and Parnassim of Heshaim, Hebra, Beth Holim and Terra Santa.

27. Annually before the Sabbath preceding Rosh Hashana, there shall be an election of two Parnassim of Hebra of Guemilut Hassadim, a Treasurer and Parnas of Beth Holim; and annually

before Shabbat Hagadol there shall be an election of another Parnas of Beth Holim ; and annually, before the Sabbath preceding Shebuot, there shall be an election of a Treasurer and a Parnas of Heshaim. The elections shall be by the respective Governors of the above Institutions, and shall be subject to the approval of the Mahamad.

Elections of Treasurers and Parnassim of Heshaim, Hebra, Beth Holim and Terra Santa.

28. Annually before the Sabbath preceding Shebuot there shall be an election by the Mahamad of a Parnas of Terra Santa.

29. For the Treasurer of Heshaim and first Parnas of Hebra Elders shall be elected, and for the second Parnas of Hebra, Parnas of Heshaim and Parnas of Terra Santa, any of the Yehidim may be elected, and if the persons elected as Treasurer, or Parnas of Heshaim, or as Parnassim of Hebra, be not life governors of or subscribers to the respective societies, they shall be considered as subscribers during their year of office. The result of the election of Parnassim of Hebra and of the Treasurer and Parnas of Beth Holim, shall be proclaimed in the Synagogues on the Sabbath preceding Rosh Hashana, and the first Parnas of Hebra shall take precedence from that date till Shabbat Hagadol, and the second from Shabbat Hagadol till the Sabbath preceding Rosh Hashana.

30. The result of the election of Treasurer and Parnas of Heshaim and of Parnas of Terra Santa, shall be proclaimed in the Synagogues on the

Elections of Treasurers and Parnassim of Heshaim, Hebra, Beth Holim and Terra Santa.

Sabbath preceding Shebuot, on the first day of which festival the Treasurer of Heshaim, or, in his absence, the Parnas of the said Society, shall preside and distribute the Mitsvot.

31. The result of the election of the second Parnas of Beth Holim shall be proclaimed in the Synagogues on Shabbat Hagadol.

32. In the event of any person elected to any of the above-mentioned offices refusing to serve, a new election or elections shall take place in the manner before prescribed, and the names of the person or persons so elected shall be proclaimed in the Synagogues on the following Sabbath.

Admission of Yehidim.

33. All persons of the Jewish Faith above the age of twenty-one shall be eligible for admission as Yehidim and Yehidot of the Congregation. Any such person desirous of being elected shall sign a form (upon the back of which Laws 3, 4, 11, 37, 85 and 86 shall be stated at length) undertaking if elected to abide by all the Ascamot then in force or to be thereafter enacted. The Elders only shall have power to elect the Yehidim or Yehidot, and the names and addresses of all persons to be proposed for admission as Yehidim or Yehidot at any meeting of Elders shall be set out in the notice convening such meeting. No person proposed for admission as a Yahid or Yehida shall be elected unless he or she shall have two-thirds of the votes in his or her favour.

Upon election every Yahid and Yehida shall be furnished with a printed copy of the Ascamot.

Disqualification of Yehidim.

34. Should any Yahid or Yehida be placed on the charitable list of Sedaca he or she shall immediately cease to be a Yahid or Yehida. If any Yahid or Yehida shall be indebted for three years' Finta and offerings, notice of the same shall be sent to him or her, and if at the end of three months from the date of such notice he or she shall fail to pay the amount of such debt the Elders may by resolution remove his or her name from the list of Yehidim and Yehidot.

Ex-officio Yehidim.

35. The Haham, Hazanim, Secretary and Assistant Secretary, shall be *ex-officio* Yehidim of the Congregation, and exempted from the payment of Finta.

Re-admission and disqualification of Yehidim.

36. Any Yahid, being an Elder, who shall have been withdrawn from the list either through having ceased to reside in London, or through being in arrear, may, on being re-admitted as a Yahid, be also re-elected an Elder by a vote of the Yehidim. Should any Yahid or Yehida have departed from the tenets of our holy religion by publicly professing another faith, he or she shall be excluded from the said list, provided that the Elders shall by resolution declare that they find he or she has so acted.

If any Yahid be convicted of any criminal

offence, he shall not be eligible to hold any honorary office in the Congregation.

Finta of Beth Haim.

37. Every Yahid shall on admission pay a sum equal to a half of the amount of his Finta as a contribution towards the expenses of Beth Haim, and also a burial rate of Five Pounds to serve as a payment for the graves of himself, his wife, and children. Children of a parent who has paid the rate shall be exempt from the rate, but not from the contribution. The Mahamad may wholly forego the rate in the case of any one who is in their opinion unable to pay it; but shall not in any case accept a payment of less than Five Pounds. Any one refusing to pay the rate without giving an explanation satisfactory to the Mahamad shall not have a seat allotted to him in the Synagogue. In the event of the representatives of any deceased member of the Sephardi Community who has not paid the above rate desiring that the burial of the deceased shall take place in the burial ground of the Congregation, the Mahamad may sanction such burial on payment of such sum (not exceeding One Hundred Pounds) as they shall think fit.

Reserved Graves.

38. Any Yahid or Congregator may buy ground for one or more adjacent graves to be reserved in our burial grounds, for himself or for others belonging to a Sephardi Congregation, upon payment for each space of a minimum of Five Pounds, at the discretion of the Mahamad,

and if within thirty days from such purchase he cede his right to any of the said reserved graves, there shall be returned to him half of the amount paid for the grave or graves so ceded, and they shall be utilised in the ordinary course. **Reserved Graves.**

39. Any Yahid or Congregator may have a brick foundation to any grave or reserve a grave intended to have a brick foundation upon payment of the further sum of Two Pounds Ten Shillings for each such grave for the extra ground required. **Foundation Graves.**

40. Notwithstanding the payments mentioned in Law 37 or the purchase of a reserved grave, no Yahid, Yehida or Congregator who has ceased to be such shall be entitled to burial in the burial ground of the Congregation. But the Mahamad may permit the burial of such person pursuant to any arrangement they may make with his or her representatives. **Burial disqualification**

41. It shall be the duty of the presiding Parnas, by a written summons to be signed by the Secretary, to convene the other members of the Mahamad to meet at all times prescribed by the Ascamot, and at all other times when deemed necessary. And when it shall be requisite to call a meeting of the Mahamad, and the presiding Parnas shall fail to do so, through absence or other cause, the next in rotation, or any other member of the Mahamad, shall have authority to convene it. Notices for meetings shall be **Meetings of Mahamad.**

Meetings of Mahamad.

sent to all members of the Mahamad at least one day before the meeting. All questions arising at any meeting of the Mahamad shall be decided by a majority of votes, and in the case of equality the presiding Parnas shall have a second or casting vote. Three persons shall form a quorum for a meeting. Whenever the Mahamad consists of less than five they shall have power to call in to complete the required number any Elders who, having regard to Law 23, would be competent to serve in Mahamad.

Distribution of Charities.

42. The Mahamad shall distribute, or may delegate to the Congregational Board of Guardians, the distribution of the charities which are, or shall in future be, subject to their administration, such distribution to be in accordance with the will and direction of the testators or donors.

Duties of Gabay.

43. The Gabay of the Congregation shall receive and pay all moneys, but may, with the consent of the Mahamad, delegate this duty to the Secretary of the Synagogue.

Duties of Mahamad.

44. The Mahamad shall have under their management and control the Synagogues, the burial grounds, and all buildings belonging to the Congregation. They shall also distribute the tenements in the almshouses ; regulate and see to the proper discharge of the duties of the officers of the Congregation ; keep sufficiently

insured against fire the Synagogues, with their appurtenances, and all the buildings belonging to the Congregation ; and distribute the seats in the Synagogues according to the laws relating thereto. **Duties of Mahamad.**

45. The Mahamad shall convene the Elders to their Annual Session in the month of January in each year. Meetings of Elders may also be convened whenever deemed necessary by the Mahamad. Elders shall receive at least three days' notice of any meeting, except on any urgent matter, when, with the consent of the President or Vice-President of the Elders, a meeting may be called at a shorter notice.

46. The Mahamad shall put into force all the Ascamot and resolutions of the Elders duly passed at their meetings, as well as those of the Yehidim relating to matters within their province. **Resolutions of Elders.**

47. Elders elected prior to the 29th January, 1893, shall remain Elders for life, and any Yahid elected subsequently to that date to serve the office of Parnas or Gabay or one of the representatives of the Congregation at the London Committee of Deputies of the British Jews (hereafter referred to as Deputy), shall be an Elder of the Congregation during a period of three years from the date of his election (so long as he shall be a Yahid, or if a Deputy, during the time he shall hold that appointment). At the end of such term of three years, and every subsequent three years, he shall be subject to re-election **Elders: Term of appointment.**

Elders: Term of appointment.

as an Elder by a majority of the votes of the Yehidim assembled at a meeting convened for the purpose, but notwithstanding the expiration of such term of three years he shall continue an Elder until the next Annual Meeting of the Yehidim, when his name shall be submitted for re-election.

Co-option of Yehidim as Elders.

48. The Elders may from time to time co-opt as Elders, for a term of not less than one or more than three years, Yehidim who have not served the office of Parnas or Gabay. Provided always: (1) that the Finta and offerings (including contributions to Beth Haim and Nedabot) of any Yahid so co-opted (hereinafter called co-opted Elder) paid in the preceding year shall have amounted to not less than Five Pounds; (2) that no Yahid shall be co-opted without his written consent being previously obtained by his proposer; and (3) that the number of co-opted Elders shall at no time exceed three. A co-opted Elder may at, or at any time after, the expiration of the term for which he is co-opted, be again co-opted from time to time.

If a co-opted Elder be elected a Parnas or Gabay he shall *ipso facto* cease to be a co-opted Elder, and in the event of a vacancy occurring thereby or from any other cause the Elders may (but shall not be bound to) co-opt another Yahid. Save as aforesaid, a co-opted Elder shall have all the rights of, and be subject to the same disqualifications as, an Elder.

Co-option of Yehidim as Elders.

49. The resignation of a life or co-opted Elder shall be dealt with by the Elders, and the resignation of an Elder elected for a term of three years shall be dealt with by the Yehidim.

President and Vice-President of Elders.

50. Every third year there shall be an election of two Elders to act as President and Vice-President of the Elders. The election shall take place at the first meeting of the Annual Session, and shall be made separately after nomination and by ballot, and the two Elders having respectively the largest number of votes shall be declared duly elected. The President shall preside over the meetings of Elders, and in his absence the duty shall devolve on the Vice-President. The said President or Vice-President shall be referred to on all disputed points respecting the order of the proceedings, and his decision on such points shall be final. The President for the time being shall declare the votes on every question, and shall only vote in case of an equality of votes. Whenever at any meeting the said President and Vice-President are absent, the first business entered upon shall be the election of an Elder to preside over that meeting. In case of a vacancy in the office of President or Vice-President, by resignation or otherwise, such vacancy shall be filled up at the first subsequent meeting, and the Elder so elected shall continue in office during the remainder of the said term of three years.

President and Vice-President of Elders.

Neither the President nor Vice-President during his tenure of office shall be a member of the Mahamad.

Meetings of Elders.

51. Every Elder shall be summoned to all meetings of Elders. No Elder shall vote at any meeting or be competent to sign a requisition for a meeting if he be indebted to the Synagogue for two years' Finta and offerings. A list of the Elders so disqualified shall be placed before the Chairman at each meeting, in order that he may enforce this regulation. At every meeting of the Elders the business which the Mahamad may have to submit shall take precedence of all other business, and their propositions shall not require seconding, but in all other instances no propositions shall be debated upon nor put to the vote until seconded. An amendment shall be put first to the vote, and a motion for adjournment shall at all times have priority over any other question.

52. No person shall speak in a debate upon any question more than once, except the mover, who shall have the right of reply.

53. Any five or more Elders may require a meeting for the purpose of confirming or rescinding any resolution or resolutions passed at a previous meeting, and the Mahamad shall convene such meeting accordingly upon receipt of a requisition to that effect, signed by five or more Elders, and delivered to the Secretary within seven days of the date of the meeting whereat such resolution or resolutions were passed.

54. The notice for all meetings of Elders shall state the purpose or purposes for which the meeting is convened. The quorum for all meetings of Elders shall be ten, except for meetings for confirmation, when the quorum shall be seven. **Meetings of Elders.**

55. At the first meeting of the Annual Session the accounts of the Congregation for the preceding year shall be presented, the sum to be expended during the current year estimated, and the election of Yehidim and Yehidot proceeded with, and such other business transacted as may arise. The Elders shall during the Session, as and when required, elect Representatives on the Board of Shechita, the Council of Jews' College, Hendon Burial Ground Conjoint Committee, Religious Education Board, and Conjoint Flour Committee.

56. Upon the written requisition of five or more Elders, stating therein the subject or subjects to be considered, the Mahamad shall within fourteen days from the receipt of such requisition convene a special meeting. **Special Meetings of Elders.**

57. Subject to Law 120, all questions submitted to the Elders shall be decided by a majority of votes. But no proposal for pecuniary relief, or any grant or donation, or grant or increase of salary or pension, shall, unless introduced and recommended by the Mahamad, be **Voting at Meetings of Elders.**

Voting at Meetings of Elders.

deemed to be carried except two-thirds of the Elders present vote in its favour.

Disqualification of an Elder.

58. Any Elder who shall be convicted of any criminal offence shall immediately cease to be an Elder.

Presidency in Synagogues.

59. The following shall be the order of Presidency in the Synagogues :—The President and the other members of the Mahamad in rotation, the Treasurer and Parnas of Heshaim, Parnassim of Hebra, the Treasurer of Beth Holim, the Parnassim of Beth Holim, the Parnas of Terra Santa, the Elders of the Congregation according to seniority of membership, the Yehidim of the Congregation (other than the salaried officers) according to seniority of membership.

Distribution of Mitsvot.

60. The presiding Parnas shall distribute all the Mitsvot as he may think fit, and such Mitsvot, including "Bells and Band," shall be announced by the Hazan. No Mitsva shall be given to any one under the age of thirteen, except the Haphtarah, Hashem Melech, Kadeesh, and "Bells and Band"; and if the three former Mitsvot, and that of reading the Zemirot, shall have been announced by the Hazan, no one else shall have them except in the absence of the persons to whom they have been given. On no occasion shall it be permitted to call to Sepher more than two persons in addition to the usual number, except on Simhat Torah and Shabbat Beresheet.

Mitsva of Levantar and Admission of Levantadores.

61. The Mitsva of Levantar shall only be given to a member of the Society of Levantadores, and only Yehidim shall be eligible as members of that Society. A Yahid shall, before being admitted as a member of that Society, satisfy at least three of the existing members that he is able to raise the Sepher in the accustomed manner, and produce to the Elders a certificate in writing from the examining members to that effect. Levantadores shall hold office for three years, and shall be elected by the Elders, who shall have the power of removing any member of the Society, but the said power of removal shall only be exercised after a resolution to that effect has been passed by two-thirds of the Elders present at a meeting, and notice of the resolution has been given in the summons convening the meeting.

The Levantadores shall be subject to re-election by the Elders every three years, their names being submitted for the purpose at the first meeting of the Annual Session.

Any Levantador who shall not for one year attend at least one Service in any Synagogue of the Congregation shall cease to be a Levantador, unless the Mahamad are satisfied with the reason of his absence. The number of the Levantadores shall at no time exceed twelve, and all the Levantadores shall be eligible to act in any of the Synagogues of the Congregation.

Seganim. 62. The Mitsva of acting as Segan during the Services of Rosh Hashana and Kippur, like all other Mitsvot in Synagogue, shall be given at the discretion of the presiding Parnas.

Rogativa. 63. A Rogativa shall be recited only with the consent of the presiding Parnas.

Hatan Torah and Hatan Beresheet. 64. The Mahamad shall elect annually, before the Sabbath preceding Rosh Hashana, two Yehidim to serve in each of our Synagogues as Hatan Torah and Hatan Beresheet, the senior in age being Hatan Torah.

Each of the said Hatanim, on the days of Simhat Torah and Shabbat Beresheet respectively, may give to the presiding Parnas a list of the persons to whom he desires the Mitsvot to be presented, and on each of these days nine persons may be called to the Sepher in addition to the Hatanim and the Maphtir, and the presiding Parnas and the next in rotation shall accompany the said Hatanim into the Synagogue and be seated by the side of them during the Services. In the case of the non-acceptance of, or subsequent vacancy in, the offices or either of them, such office or offices shall be filled by any person or persons willing to serve who shall be approved by the Mahamad, and should no one be so willing, then by any member of the Mahamad.

Election of Haham. 65. Whenever the office of Haham shall be vacant the Mahamad shall call a meeting of

Elders within three months of such vacancy occurring, to determine the duties and the emoluments which shall affect the next holder of the office. The selection of candidates for the office shall be made by the Elders and the election by the Yehidim, for which purpose a meeting shall be summoned at least eight days previously, and the summons shall state the purpose of the meeting; and should there be more than one candidate, each shall be balloted for in turn, and the name of the one who shall have the majority of votes shall be again put up, and he shall be elected only if two-thirds of the votes or more are in his favour. Should the candidate not receive the requisite number of votes, no further election shall be held except by a fresh resolution of the Elders, passed at a meeting which shall not be convened until the expiration of three months. The name of the gentleman elected as Haham shall be proclaimed in the Synagogues of the Congregation.

Election of Haham.

66. The Haham shall be the head of the Beth Din and Medrash, and shall declare the Din when required by any of the Yehidim or Congregators, and decide any disputes amongst them requiring to be determined according to Din. He shall preach in the Synagogues as required by the Mahamad, and attend therein and at the Medrash. It shall be his duty, with the authority of the

Duties of Haham.

Duties of Haham.

Mahamad, to perform the Marriage Ceremony for all members of the Congregation when required so to do by the bridegroom, but it shall be optional for the bridegroom to select any one of the Hazanim of the Congregation to perform the ceremony.

67. The Haham shall not intercede in favour of or oppose any candidate for an office in the Congregation, or applicant for monetary assistance.

Haham when to be called to Sepher.

The Haham shall be entitled to be called to the Sepher on the following days:—

Shabbat Beshallahh (Shirah).	Shabbat on which Rosh Hodesh falls.
,, Yitro (Commandments).	7th day Pesahh.
,, Vaethhannan (do).	1st day Shebuoth.
,, Teshubah.	Kippur (Shahrit).
,, Hanucah.	Shemini Hag Gna-tse-ret.
,, Hagadol.	

WEEK DAYS.

Rosh Hodesh; each Ta-gna-neet; Pureem.

Beth Din.

68. The Elders may appoint two qualified persons to compose the Beth Din jointly with the Haham, or three persons should the office of Haham be vacant, any one of whom may declare the Din. Should a question arise which, according to Din, requires to be decided by more than three, the Beth Din shall have power to call in others, whom they may think proper for the

purpose, and no other person shall have authority to give Din. **Beth Din.**

69. Should any dereliction of duty on the part of the Haham, or any member of the Beth Din, come to the knowledge of the Mahamad, they shall, if in their opinion any action be necessary, forthwith convene a special meeting of the Elders to deal with the matter.

Election of Hazanim.

70. Whenever a vacancy shall occur in the office of Hazan the Mahamad shall call a meeting of the Elders as early as possible, to consider the necessity of electing another, and if it be resolved to proceed to an election, the Mahamad shall give public notice inviting applications for the office within a reasonable time, to be fixed by them, and every one offering himself shall be admitted with the sanction of the Mahamad to submit himself for probation unless the Haham, or, in his absence, the gentlemen of the Beth Din, shall declare in writing that, according to Din Torah, he is not eligible for the office. The said probation shall consist of each candidate reading the Services in each of the Synagogues as Hazan for one whole week, in order that all the Yehidim may have the opportunity of hearing and judging of his capacity and voice, and the Mahamad shall determine by lot the order of probation, with power to alter the rotation in cases of urgency. When all the

Election of Hazanim.

candidates have gone through their probation, the Mahamad shall appoint a day for election, which election shall be made by the Yehidim and Yehidot in the Vestry Room, within one month after conclusion of the probations, in the presence of the Mahamad, and the voting shall be by placing the names of the candidates voted for on a folded paper, and delivering it to the presiding Parnas, who shall deposit it unopened in a box. All the Yehidim and Yehidot qualified by Ascama shall have the right to vote, but no proxies shall be allowed. At the expiration of one hour from the commencement of the voting, the votes shall be counted by at least two members of the Mahamad, and the candidate having the majority shall be declared elected. In the case of an equality of votes a fresh ballot shall be taken at a subsequent date between the candidates having such equal number of votes.

Duties of Hazanim.

71. It shall be the duty of the Hazanim to attend Synagogue at the commencement of all Services, and to officiate in turn weekly, and alternately on the days of festivals. They shall also attend on special occasions when required. Whenever any one of them shall be unable to attend to his duties, the other or others shall officiate in his stead, and they shall attend in rotation at all weddings, or as provided by the Ascama, but it shall be optional for a bridegroom

to select any one of the Hazanim to perform the ceremony. They shall write and copy the Ketubot in turn, and they shall when requested officiate on occasions of Bereet and marriages, and at funerals in the event of the Hazanim of Hebra being prevented from so doing. **Duties of Hazanim.**

72. On all occasions when there is more than one Hazan in Synagogue, the Hazan who is not officiating shall proceed to the Ark to supervise the taking out and replacing of the Scrolls of the Law. A Hazan shall not, without leave of the gentleman presiding, commence prayers or give any Mitsva or give a title to any person that shall not have been determined upon by the Mahamad in company with the Haham, or one of the gentlemen of the Beth Din, or make any Hashcaba except as provided by Law 106, and the Hazanim shall conform to all resolutions of the Elders and instructions of the Mahamad.

73. If a Hazan neglect any part of his duties the Mahamad may suspend him for a period of not more than one month, in which case they shall convene a meeting of Elders to consider the matter.

The Elders may suspend a Hazan and withhold the emoluments attached to his office for a period not exceeding six months, but no more serious action shall be taken except by the Yehidim at a meeting specially convened to consider the matter.

Assistance to the Hazanim.

74. In case of necessity the Mahamad may appoint any person they may think proper to assist the Hazanim, or to officiate in their stead. The Mahamad may from time to time invite preachers of recognised Orthodox Congregations to preach in our Synagogues, the consent of the Haham being first obtained.

Candidates for office of Hazan in other Sephardi Congregations.

75. Upon application from any Sephardi Congregation, the Mahamad may give permission to any candidate for the office of Hazan in that Congregation to read the Services in either of our Synagogues for one week on probation, and any duly elected Hazan of a Sephardi Congregation may be permitted to read the Services in our Synagogues at such times as the Mahamad in their discretion may allow.

Election of various Salaried Officers.

76. If there shall be a vacancy in any of the following offices—the Secretary, the Hazanim of Hebra, the Superintendents of the Synagogues, the Medical Officer for the Poor, and the Keepers of the Burial Grounds, the Mahamad shall notify the same to the Elders at a meeting which shall be convened for the purpose and be held within three months of such vacancy occurring, and the Elders shall decide whether a new election shall be proceeded with, and on what terms and conditions the vacant office shall be offered. The election of the before-mentioned officers, with the exception of the Secretary, the Hazanim

of Hebra, and the Medical Officer for the Poor, shall be vested in the Mahamad, and in the event of a vacancy, or of any of these officers being incapacitated from attending to his duties, either by illness, suspension, or any other cause, the Mahamad may appoint another person to act in his stead.

Election of various Salaried Officers.

77. The Secretary of the Congregation shall be elected by the Elders, and it shall be his duty to attend all meetings of the Elders, of the Mahamad, of the Yehidim, and of all committees which may be appointed, and to issue notices for these meetings, to take minutes of the proceedings, and to attend Synagogue, as far as possible, at all times of prayer. He shall also attend at weddings. He shall keep the books of accounts of the revenue and expenditure of the Synagogue, and of the trusts under its administration. He shall make out and render half-yearly the accounts of each person's indebtedness to the Synagogue. He shall, if required, receive all moneys due to the Synagogue, and shall pay all moneys ordered by the Elders or by the Mahamad, keeping an account of such receipts and payments. He shall also attend in the Vestry Room daily, and shall perform all other duties required of him by the Mahamad.

Duties of Secretary.

78. The Hazanim of Hebra shall be elected by the Elders. One of them shall be present at the

Duties of Hazanim of Hebra.

Duties of Hazanim of Hebra.

house at the time of the funeral, and shall accompany to the grave every deceased person who shall be buried in either of our burial grounds, and shall officiate on such occasions, but no Hazan of Hebra shall take part in the funeral of any person whose burial is not permitted in the regular row. He shall, if required, read the prayers at the house of mourning, both morning and evening, during the seven days of Abel.

Duties of Superintendents of Synagogues.

79. It shall be the duty of the Superintendent of each Synagogue to open and close the same, before and after public prayer, and to attend all Services. He shall be responsible for the cleanliness of the Synagogue and its surroundings. One of them shall be in attendance at meetings of the Elders, Mahamad, committees, and of the Board of Guardians. They shall, if required, be present at all weddings that may take place in the Congregation in London or in the country.

Duties of Medical Officer.

80. The Medical Officer of the Congregation shall be elected by the Elders. He shall visit the sick poor and the salaried officers of the Congregation, prescribe for them, and give such professional assistance at the houses of the said officers and poor as may be required, and generally shall comply with the orders of the Mahamad.

Duties of Keepers of Burial Grounds.

81. The Keepers of the Burial Grounds shall be responsible for the care of the grounds, and it shall be their duty to be in attendance at all

funerals, to keep an accurate register of all burials, to see that the tombs do not exceed the measurements prescribed by Law 103, and to prevent the fixing of any stones not in conformity with the said Law. They shall likewise see that the graves are dug in rows in the usual manner, and do not exceed the limits prescribed by Law 104. The Keepers of the Burial Grounds shall not accompany persons who visit graves, unless so requested.

Duties of Keepers of Burial Grounds.

82. No salaried officer shall attempt to influence any election to an office (honorary or otherwise) in the Congregation.

Salaried Officer not to participate in any election.

83. Officers of the Congregation attending any public service shall appear in canonicals, or other official attire.

Canonicals.

84. All the officers of the Congregation, enumerated in Law 76, shall be subject to the resolutions of the Elders and the orders of the Mahamad. In the event of non-compliance with such resolutions or orders, or in case of any neglect of duty, the Mahamad shall have power to suspend the offending officer for a period not exceeding three months, and shall bring the matter to the notice of the Elders.

Officers subject to orders of Elders and Mahamad.

85. A circular letter inviting offerings to the Synagogue shall be addressed by the Mahamad to each Yahid and Yehida, shortly before the New Year, Passover, and Pentecost Holydays, and on

Offerings.

Offerings.

the Sabbath preceding the three Festivals all Yehidim shall be charged with the Nedabot of "Shalosh Pegnamim."

List of Finta and Offerings to be circulated annually to Yehidim.

The Statement of Accounts of the Synagogue shall be forwarded annually to the members of the Congregation, and it shall be accompanied by a printed list of the Yehidim and Yehidot, showing in each case the assessment of Finta, the offerings made and total receipts for account of Finta and offerings during the preceding twelve months.

Collections in Synagogues.

86. On Pureem mornings the presiding Parnas, and the two next in rotation, shall go round the Synagogue, each with a plate, the first to collect the half-shekel (valued at 1s. 6d.), the second for Pureem money, and the third for the general funds of the Congregation. The last two are voluntary, but the first is compulsory, and shall be charged to the account of every Yahid who is not present in the Synagogue.

87. On the fasts of Guedaliah, Tebet, Esther, Tamuz, and Ab, the Secretary shall go round at Minha with a plate, to collect for the funds of the Congregation.

88. There shall also be in the Synagogues, upstairs and downstairs, boxes for donations, which shall be opened at least once annually, and the amount found in them shall be paid into the funds of the Congregation.

89. The seats in our Synagogues shall be

granted by a complete Mahamad to the Yehidim, Yehidot and Congregators, and to such other persons as may desire to become seatholders.

Distribution of Seats in Synagogues.

Register books shall be kept by the Secretary, wherein shall be entered the names of the persons to whom seats are allotted, and to each such person a card shall be furnished, signed by the Secretary, specifying the number of his or her seat, and declaring it to be held subject to the Ascamot.

Register of Seats.

In the event of the holder of any seat quitting the Kingdom, contravening any of the Ascamot, or dying, his or her seat shall revert to the Mahamad and may be re-allotted by them.

90. The united Yeshibot of Heshaim and Mahané Rephael shall continue under the supervision of the Elders of the Congregation, as agreed with Heshaim in 5590—1830.

Heshaim and Mahané Rephael.

91. The present funds, which consist of £5,854. 13s. 6d. India 3½ per cent. Stock, and £34 annuity Class B of the Scinde, Punjaub and Delhi Railway belonging to Heshaim, and £2,678. 14s. 3d. Natal 3 per cent. Inscribed Stock belonging to Mahané Rephael, shall continue vested in the names of four Trustees, to be appointed by the Elders.

The Scinde Stock is an available fund, and the India 3½ per cent. Stock, £5,854. 13s. 6d., is a permanent fund, the interest alone being applicable for the purposes of the institution.

Heshaim and Mahané Rephael.

All payments for Life Governorships and legacies shall be added to such fund.

92. The United Yeshibot shall be supported by the interest on their funded properties, by the subscriptions of members, which is fixed at 12s. per annum for gentlemen and 6s. per annum for ladies, and by grants, if necessary, from the funds of the Congregation. A payment of £5. 5s. by gentlemen, and £3. 3s. by ladies, shall constitute them Life Governors.

93. The government of the United Yeshibot shall be vested in a Committee of Management, (consisting of the Treasurer and Parnas of Heshaim and nine Inspectors), jointly with the Mahamad.

The Inspectors shall be elected by the Elders every two years from among the Yehidim of the Congregation, and if not already members of the institution they shall be considered as such during their tenure of office. The Committee of Management shall meet, if necessary, half-yearly, in the months of Heshvan and Iyar, for the election of students and for general purposes, and at the meeting in Iyar the Treasurer shall present the accounts of the institution for the preceding year. Three members shall form a quorum at such meetings.

94. The number of students to be admitted into the Medrash shall not be less than six, pro-

vided a sufficient number of fit and proper persons, having a knowledge of the English language, is obtainable.

Heshaim and Mahané Rephael.

The pay of such students shall be regulated according to their proficiency and usefulness, but shall not in any case exceed £4 per month, to include attendance and discharge of duties at both Yeshibot.

95. The Medrash shall be open for collective study at least once in each week, and a register shall be kept, in which each student shall sign his name at every attendance, and which shall be countersigned by the head of the Medrash.

96. The Committee shall have power to suspend any student for neglect of duty or other reasonable cause, and shall report the same at the first general meeting.

97. In accordance with resolutions adopted by the Governors of Heshaim in 5603—1843, and sanctioned by the Elders, scholarships may be granted by the United Yeshibot for the advancement of such boys from our schools as may exhibit talent, so that by a suitable secular and religious education they may be qualified to fill clerical offices in the Congregation.

98. The Committee shall appoint a Secretary, whose duties shall be to keep the accounts, make out and render the bills for subscriptions annually in the month of Elul, receive and pay, by direc-

Heshaim and Mahané Rephael.

tion of the Treasurer, the salaries of the students, and all other expenses of the institution, to issue notices for, and attend all meetings, and keep the usual minutes.

99. At no time shall the congregational funds be made liable for any part of the expenses of these United Yeshibot, beyond what the Elders may grant towards their support.

Meetings of Hebra.

100. The Parnassim of Hebra shall call meetings of the members of that society half-yearly, if necessary, to legislate on its affairs, and the Mahamad shall be summoned to and may vote at the said meetings.

Arrangements for Funerals.

101. The control of all arrangements connected with funerals shall be vested in the Parnassim of Hebra, after the sanction for burial has been given by the Mahamad.

Graves.

102. All deceased adults being Yehidim, Yehidot, or Congregators shall be interred in one of our burial grounds, in graves following each other in the order of burial, excepting in the case of—

(1) Reserved graves ;

(2) A Haham or Hazan who may, in accordance with custom, be buried at the commencement of a row ; and

(3) Those who, according to the Ascamot, shall have incurred the penalty of not being buried in the regular row.

There shall be a separate row for children between the rows of adults. **Graves.**

103. There shall be equality in the measurements of the tombs to be placed on the graves. Those for adults shall not exceed $6\frac{1}{2}$ feet in length, 3 feet in breadth, and $1\frac{1}{2}$ feet in height, including the thickness of the stone, except it be to cover two graves, when they must be in like proportions. Those for children must not exceed $3\frac{1}{2}$ feet in length, $1\frac{1}{2}$ feet in breadth, and $1\frac{1}{2}$ feet in height, including the thickness of the stone; and should in any case these limits be exceeded, the stone shall be forthwith reduced to such limits. **Tombstones.**

104. The following spaces shall be allowed for each grave :—

HENDON BURIAL GROUND.

Adults' Graves.—$2\frac{1}{2}$ feet in breadth, $3\frac{3}{4}$ feet if with a foundation, 5 feet in depth, and 2 feet between each grave. Three rows of adults' graves, 6 feet wide, each with a space of 2 feet between the rows, to be arranged in every 25 feet of the ground. **Measurements of Graves at Hendon.**

Children's Graves.—$1\frac{1}{4}$ feet in breadth, 4 feet in depth, and $\frac{1}{4}$ foot between each grave.

MILE END BURIAL GROUND.

Children's Graves.—The same measurements as at Hendon. **Measurements of Graves at Mile End.**

No provision is made for adults' graves, all space now unoccupied having been reserved.

Service at Funerals.

105. Each person buried in the regular row or in a reserved grave shall have the usual ceremonies performed on the burial ground, according to age and sex, and day of burial.

Hashcabot.

106. An Hashcaba shall be said for the deceased in the Synagogues on the Sabbath (if not a festival) following the burial, and during the week of mourning in the morning when prayers are not read with Minyan in the house of the deceased or of the mourners, and likewise on the mornings of the seventh day, the thirtieth day, and the expiration of the eleven months from the day of burial.

107. An Hashcaba may likewise be said in Synagogue for any Jew or Jewess not buried in one of our burial grounds, if desired, but for the first time this shall not be done without permission from the presiding Parnas, and should there be two or more Hashcabot on the same day, precedence shall be given to those buried in our burial grounds, and to men before women, and, where other circumstances are equal, to the person first buried.

108. On each Sabbath afternoon a general Hashcaba shall be said for all those who have had the first Hashcaba made in the customary manner until the completion of the eleven

months after burial. The names of all persons who shall have bequeathed a legacy to the Synagogue of £10 or upwards, or whose relations shall have given a donation of not less than £10 in their memory, shall be included in a general Hashcaba, which shall be said every month in the Thursday Afternoon Services (the list to be divided between the several Thursdays in each month), and also on Kippur evening, after the Service, which shall serve for the whole month of Tishri, and the Mahamad may include in the list the names of any persons deemed worthy although no legacy or donation in memoriam has been received. **Hashcabot.**

109. On the three special days before mentioned in Law 106, which it is customary to observe in Synagogue in memory of deceased persons, there may be lighted two lights at the ark, and two on the reading desk. **Lights in Synagogues for deceased persons.**

110. No corpse shall be brought into Synagogue or into the Medrash except that of the Haham of the Congregation. **Prohibition as to taking corpses into Synagogue.**

111. The Mitsva of saying Kadeesh in Synagogue shall only be given to one who has lost a parent and during the first eleven months after the decease. **Mitsva of Kadeesh.**

112. No Yahid or Congregator shall be permitted to be married in this Congregation except by the recognised officers (the authority of the **Solemnization of Marriages.**

Solemnization of Marriages.

Mahamad being first obtained), and in all cases where the parties seeking permission are disqualified from having the ceremony performed by the Haham or Hazanim, the person specially appointed by the Mahamad shall officiate at such marriage.

113. Any Yahid or Congregator intending to marry in some town or place in the country, where there is a recognised Jewish Congregation, may, with the sanction of the Mahamad, have his marriage solemnised by the officers of that Congregation ; but in all cases where such marriage is to be registered in the books of our Synagogue, the officers of this Congregation, or the Secretary acting as Registrar, if attending in the country, shall have their travelling expenses paid, and a fee for their respective attendances, to be fixed by the Mahamad, from the person so marrying.

Register of Marriages.

114. There shall be kept in the Vestry Room Registers of Marriages celebrated in our Congregation, the one a Hebrew Register consisting of copies of the Ketubot, the other an English Register as required by Act of Parliament. Each person on being married shall pay a fee, which shall not be less than Five Shillings, nor more than Five Guineas. The Mahamad, at their discretion, shall fix the amount in each individual case, and shall have power, under exceptional circumstances, to dispense with the payment of any fee. Any

person being neither a Yahid nor son of one who has paid the burial rate under Law 37 shall pay such burial rate on marriage. **Register of Marriages.**

115. There shall be kept in the Vestry Room a Register of Births, wherein the Secretary shall register, both by the Hebrew and English names, and with the Hebrew and English date, the birth of every son and daughter of a Yahid or Congregator who has married a Jewess, for which purpose notice shall be given by the parent to the Secretary, of the name and day of birth of the child. **Register of Births.**

116. There shall also be kept in the Vestry Room a Register of Burials, wherein the Secretary shall enter the names of all persons buried in our burial grounds, with the Hebrew and English date of burial, for which purpose the Keepers of our Burial Grounds shall, every three months, furnish the Secretary with a list of burials which have taken place during that period. **Register of Burials.**

117. This Congregation shall be represented on the London Committee of Deputies of British Jews by six gentlemen to be chosen by the Yehidim from their body. The election shall, in accordance with the constitution of the said Committee, be a triennial election, and take place in the month of Iyar. Deputies shall hold office for three years and be eligible for re-election on the expiration of their term of office. **Board of Deputies.**

Board of Deputies.

On the non-acceptance, resignation, or death of any of the Deputies, the Mahamad shall within two months of such vacancy occurring, give notice of the same, and summon a meeting of the Yehidim on a day to be appointed for the purpose, to nominate any Yahid, or Yehidim, for the office of Deputy or Deputies, and at an interval not exceeding fourteen days from such date of nomination, a ballot, if necessary, shall be taken in the Vestry Room, for the election of such Deputy or Deputies. The ballot shall remain open from the hours of eleven till two in the day, and the person or persons having the largest number of votes (or if the votes be equal, the eldest by membership of those having such equal votes) shall be declared elected, and their names proclaimed in our Synagogues. Such Deputy or Deputies shall hold office until the next triennial election. No proxies shall be allowed, and no Yahid shall be allowed to vote who shall be indebted to the Synagogue for more than twelve months' Finta and offerings. Any expenses which may be incurred by the Board of Deputies, shall be borne by this Congregation in the proportion which the relative number of our representatives bears to the whole number of Deputies, and shall be paid out of the funds of the Congregation, but at no time shall the Congregational Deputies allow the Congregation to

be committed to any expense, of which the proportion of our Synagogue shall in any one year exceed One Hundred Pounds, without first obtaining the consent of the Elders. **Board of Deputies.**

At any time when the said Deputies shall have occasion to interfere with regard to matters of a religious nature, they shall always do so under the advice and direction of the Ecclesiastical Authorities, with whom alone rests the spiritual guidance of the community.

At meetings of Elders any matters which the Deputies may desire to propose shall be submitted immediately after the subjects contained in the speech of the Mahamad, and at all times when the Deputies shall request the Mahamad to call a meeting of the Elders, the Mahamad shall comply with such request.

118. The real property of the Congregation shall be vested in the names of seven Trustees, such Trustees to be selected from the Yehidim of the Congregation who have been elected to and served, the office of Parnas or Gabay. **Trustees of Real Property.**

Whenever the number of Trustees shall be reduced by death or otherwise the Elders may, and when reduced to below four the Elders shall, name others to complete the number of seven, and every such Trustee shall sign a deed declaring that he holds the property in trust for

the use of the Yehidim, at the disposal of the Elders, and as they shall direct.

Repairs Fund.

119. A fund shall be maintained for the repair of the Synagogues and buildings appertaining thereto, for which purpose the Elders may from time to time appropriate any sums which may be available out of income, or from any source other than capital funds.

Trustees of Funded Properties.

120. The funds belonging to the Congregation, and those under the administration of the Elders or Mahamad, shall stand in the names of four persons appointed by the Elders, and at any time when a vacancy occurs, by death or otherwise, the Mahamad shall report it to the Elders at their first meeting, and some other person or persons shall be appointed to supply the vacancy or vacancies. All persons in whose names may be placed any funds belonging to the Congregation or to the said several trusts, shall resign their trust whenever called upon so to do by a resolution of the Elders. No sale of invested funds or properties of the Congregation shall be made (except for re-investment) unless the same be authorised by a resolution to that effect passed at a meeting of the Elders duly convened, by a two-thirds majority of the Elders voting at such meeting.

Donations for Holy Land.

121. Donations which may be received for the Holy Land shall, unless otherwise directed, be remitted periodically by the Mahamad in the following proportions :—

For Jerusalem, eleven twenty-fourths.
For Safet, seven twenty-fourths.
For Hebron, six twenty-fourths.

Donations for Holy Land.

122. The congregational charities shall be administered by a Board of Guardians, consisting:

Board of Guardians.

1. Of not more than twelve members to be elected by the Yehidim from their own body.

2. Of the Mahamad for the time being, including those retiring from office during the year.

The Board of Guardians so constituted shall have power to add to their own body representatives of the following institutions:—

1. Mehil Sedaca,
2. Honen Dalim,
3. Mahasim Tobim,
4. Trustees of the Lara Fund;

also lady members to a number not exceeding six, such ladies to be Yehidot, or wives or daughters of Yehidim.

123. Before the election of the twelve members to be chosen by the Yehidim, the Secretary of the Synagogue shall apply annually, in the month of November, to the Honorary Secretary of the Board of Guardians for a list of the members of the Board, elected by the Yehidim, who desire to be nominated for re-election, so that

Board of Guardians.

their names may be printed in the notices convening the meeting for election of Guardians.

124. A circular letter shall be addressed by the Secretary of the Synagogue to the Yehidim, also in the month of November, notifying that nomination of other gentlemen to serve as Guardians may be made, the names of such gentlemen to be sent in writing to the Secretary of the Synagogue during the first week in December, (their assent having been first obtained), and such names shall also appear in the notices convening the meeting for the election of Guardians. No nominations shall be accepted at the meeting unless there be less than twelve names included in the notices convening the meeting. No meeting of the Yehidim for the election of Guardians shall be necessary if only twelve members are nominated, and then they shall be the members of the Board of Guardians for the ensuing year.

125. No persons shall be deemed eligible to receive relief from the Board of Guardians unless they be Spanish and Portuguese Jews, or those accustomed to congregate with them.

Beth Holim. —Power of Mahamad and Board of Guardians to recommend inmates.

126. The Mahamad and the Board of Guardians may recommend persons as inmates of the Beth Holim Hospital. A grant may be made to the Hospital by the Elders, but the congregational funds shall not be made liable for any part of its expenses.

Particulars of Trusts.

Aaron and Esther Abecasis' Trust.

Created under the wills of Aaron Abecasis and Esther his wife, who died respectively in 1903 and 1905. The income is applicable to the support of the Yeshiba called "Beth Aaron" established in Jerusalem.

The Funds consist of:—

£1,017	15	2	Cape of Good Hope Consolidated 3½ per Cent. Stock.
1,012	12	2	Natal 3½ per Cent. Consolidated Stock, 1934-1944.

This Trust is administered by the Mahamad.

Almshouses Fund.

This Trust Fund consists of the balance of an amount bequeathed by Joseph Barrow (who died in 1806) for the erection and endowment of almshouses, together with the accumulation of moneys from the investment of surplus income

derived from part of the Almshouse premises in Cock Court, Jewry Street, presented in 1823 by Sir Moses Montefiore, who died in 1885. The income is applicable towards the upkeep of the Congregational Almshouses in Devonshire Street, Mile End.

The Fund consists of £1,516. 12s. 8d. Natal 3 per Cent. Consolidated Stock, 1929-1949.

This Trust is administered by the Mahamad.

Yeshiba of Assifat Haberim.

Founded in the year 1761 by Benjamin Mendes da Costa and Isaac de David Levy, and augmented by a sum of £200 bequeathed under the will of Sir Moses Montefiore, Bart. The income is applicable to the payment of the pupils and to the support of the said Yeshiba, to promote therein the study, during two nights in the week for two hours, of Arambam and his commentators. The Yeshiba meets from the ninth day after Tabernacles until after Pureem.

The Funds consist of £650. 5s. 3d. and £204. 8d. 11d. Victoria 3 per Cent. Inscribed Stock, 1929-1949.

This Trust is administered by the Society of Heshaim.

Hannah de Avila's Trust.

Created under the will of Hannah de Avila, who died in 1741. The income is distributable among poor widows of the Congregation.

The Fund consists of £159. 6s. 2d. London County Council 3 per Cent. Consolidated Stock.

Administration delegated to the Board of Guardians.

Joseph Barrow's Trust.

Fund consists of £189. 4s. 7d. London County Council 3 per Cent. Consolidated Stock.

The income is applicable to the general purposes of the Synagogue.

Esther Benhacok's Trust.

Created under the will of Esther Benhacok, who died in 1822. The income is applicable (*a*) as to £9 per annum to the Gates of Hope School, and (*b*) as to £9. 18s. 2d. per annum to the Board of Guardians for distribution among the inmates of the Synagogue Buildings, now forming part of the Congregational Almshouses.

The Fund consists of £663. 7s. 2d. Natal 3 per Cent. Consolidated Stock, 1929-1949.

(*a*) Administered by the Committee of the Gates of Hope School. (*b*) Administration delegated to the Board of Guardians.

Jacob de David Cardosso's Trust.

Created under the will of Jacob Cardosso, who died in 1760. The income is distributable as to—

(*a*) £38. 9s. per annum to the Society of Mahasim Tobim.

(*b*) £9. 10s. per annum for the general purposes of the Synagogue.

(*c*) £5. 10s. 4d. per annum for distribution of shirts and collars.

The Fund consists of £1,875. 19s. 10d. Victoria 3 per Cent. Inscribed Stock, 1929-1949.

(*a*) Administered by the Governors of Mahasim Tobim. (*c*) Administration delegated to the Board of Guardians.

Jacob Delmare's Trust.

Created by Jacob Delmare, who died in 1831. The dividends are remitted half yearly to the Hahamim of Jerusalem, Safet, Hebron and Tiberias.

The Fund consists of £2,620. 3s. Cardiff 3 per Cent. Redeemable Stock, 1914-1954.

This Trust is administered by the Mahamad.

Haim and Rachel Esteves' Trust.

Created by Deed of Gift by Haim and Rachel Esteves in 1740. The income is distributable (in

default of application by the descendants of the donors) among poor widows of the Congregation.

The Fund consists of £348. 8s. 4d. Huddersfield 3 per Cent. Redeemable Stock.

Administration delegated to the Board of Guardians.

Judah Guedalla's Trust.

Created in 1856 by Judah Guedalla, who died in 1858. The income is applicable (*a*) as to £76 per annum to the maintenance of a Yeshiba in Jerusalem, and (*b*) as to £8. 16s. 4d. per annum to the purchase of clothing for the girls attending the National and Infant School.

The Fund consists of £2,548. 2s. India 3½ per Cent. Stock.

This Trust is administered by the Trustees jointly with the Mahamad.

David James' Trust.

Apportioned by the Executors of David James (otherwise David James Belasco), who died in 1893. The income is applicable for the benefits of the poor of the Congregation.

The Fund consists of £417. 11s. Victoria 3 per Cent. Inscribed Stock, 1929-1949.

This Trust is administered by the Mahamad.

Kursheedt's Trust.

Gift made in 1884 by the Misses Grace Eloise and Serena Kursheedt. The income is applicable to keeping in proper repair and order the graves of Mr. Gershom Kursheedt, Mrs. Grace Kursheedt, Mr. Judah Guedalla and Mrs. Esther de Judah Guedalla.

The Fund consists of £207. 15s. 2d. Metropolitan Consolidated 3 per Cent. Stock.

This Trust is administered by the Mahamad.

Moses Lamego's Trust.

Created by Deed of Gift dated 12th November, 1756. The income is applicable as to four-fifths to the Orphan Society and one-fifth to the Gates of Hope School.

The Fund consists of £5,152. 5s. 4d. British Columbia 3 per Cent. Inscribed Stock, 1941.

This Trust is administered by the Committees of the Orphan Society and of the Gates of Hope School.

Moses Lara's Trusts.

I.

Created by Deed of Trust bearing date 13th December, 1827. Of the annual income the sum of £550 is specifically appropriated as follows :—

(*a*)	Two scholarships of £75 each	£150
(*b*)	Marriage portion	100
(*c*)	Allowances of £5 each to ten lying-in women	50
(*d*)	Clothing for twenty girls at a cost of £2 each	40
(*e*)	Supplying medicines to the Congregational poor	70
(*f*)	Supplying linen shrouds for the poor, and for the general objects of the Hebra (Burial Society)	70
(*g*)	Maintenance of four aged persons in the Beth Holim Hospital	70
		£550

The balance of the income is at the disposal of the Mahamad for the benefit of aged and decrepit persons and deserted children.

All recipients under this Trust must be Spanish and Portuguese Jews by parentage on both sides.

The Funds consist of :—

£19,223 12 9 Metropolitan Consolidated 3 per Cent. Stock.

19,047 18 7 India 3½ per Cent. Stock.

The specific bequests under this Trust are administered by the Trustees jointly with the

Mahamad. The balance is administered by the Mahamad.

II.—Loan Fund.

Created by the before-mentioned Deed. The income is applicable to granting loans in manner stipulated by the Deed.

The Fund, with accumulations from income, consists of £1,200 Cardiff 3 per Cent. Redeemable Stock.

This Trust is administered by the Trustees jointly with the Mahamad.

David Abarbanel Lindo's Trust

Created by Deeds bearing date the 6th May 1850, and the 4th February, 1851. The income is distributable annually among the poor of the Congregation on the 6th Adar and the 26th Heshvan, the anniversaries respectively of the deaths of David Abarbanel Lindo and of Sarah his wife.

The Fund consists of £881. 4s. 5d. Huddersfield 3 per Cent. Redeemable Stock.

Administration delegated to the Board of Guardians.

Yeshiba of Mahané Rephael.

Founded by Benjamin Mendes da Costa in 1734, to perpetuate the memory of his only son, and subsequently amalgamated with Heshaim. The income is applicable to the general purposes of the combined Yeshibot of Heshaim and Mahané Rephael.

The Fund consists of £2,678. 14s. 3d. Natal 3 per Cent. Consolidated Stock, 1929-1949.

This Trust is administered by the Society of Heshaim.

Abraham Rodrigues Marques' Trust.

Created by the will of the late Abraham Rodrigues Marques, who died in 1675, and has for its object the provision from time to time out of the income of the Fund of dowers of £50 each to female orphans of the Congregation on their marriage. The dowers are granted by the Mahamad.

The Fund consists of £2,295. 8s. 2½ per Cent. Consolidated Stock, standing to the credit of the suit Attorney-General *v.* Henriques.

Abraham and Grace Mocatta Trust.

Created by the Misses Ella and Katie Mocatta in 1904 in memory of their parents. The income

is credited annually to the Repairs Fund of the Congregation.

The Fund consists of £1,000 Bengal and North-Western Railway 3½ per Cent. Cumulative Preference Stock.

This Trust is administered by the Mahamad.

Sir Moses Montefiore's Trusts.

I.—Ramsgate Endowment.

Created under a Deed of Foundation and Trust executed by Sir Moses Montefiore, Bart., in 1866. The income is applicable to the maintenance of a Synagogue and Theological College in Ramsgate.

The Trust property consists of the Synagogue, College, and other freehold houses and land at Ramsgate, and of the following Funds :—

£14,500	0	0	Bank of England Stock.
15,000	0	0	Stock of the Imperial Continental Gas Association.
891	0	0	Annuity "B" of the Scinde, Punjaub and Delhi Railway Company.
1,966	15	3	Corporation of London 3 per Cent. New Debenture Stock.
1,250	0	0	2½ per Cent. Consolidated Stock.
749	7	4	Ditto.

£552 1 5 Local Loans 3 per Cent. Stock.
500 0 0 New Shares of the Alliance Life and Fire Insurance Company.

This Trust is administered by the Elders.

II.—Coals and Blankets Fund.

Created under Sir Moses Montefiore's will. The income is divisible equally between the Board of Guardians of this Congregation and the Board of Guardians of the German community in London, for the purchase of coals and blankets to be distributed annually to deserving poor Jews.

The Funds consist of:—

£1,000 Bank of England Stock.
£5,000 Stock of the Imperial Continental Gas Association.

This Trust is administered by the Trustees of the Real Properties of the Spanish and Portuguese Synagogue, Bevis Marks.

III.—Holy Land Fund.

Also created under his will. The annual income is applicable "as to two-fifth parts thereof for the benefit of learned and necessitous Jews dwelling in Jerusalem, and as to one-fifth part thereof each for the benefit of learned and necessitous Jews dwelling in Safet, Hebron and Tiberias,

the advice of the Haham Bashi and the Chief Rabbi of the German Congregation for the time being of each of the above-mentioned cities to be taken in making the distribution."

The Funds consist of :—

£750 Annuity "B" of the Scinde, Punjaub and Delhi Railway Company.

1,000 Bank of England Stock.

5,000 Stock of the Imperial Continental Gas Association.

This Trust is administered by the said Trustees of the Spanish and Portuguese Synagogue, Bevis Marks.

Arthur Sebag Montefiore's Trust.

Created under the will of Arthur Sebag Montefiore, who died in 1895. The income is applicable to planting flowers in and beautifying the Ramsgate Burial Ground in which he is interred.

The Fund consists of £172. 8s. 4d. London County Council 3 per Cent. Consolidated Stock.

This Trust is administered by the Mahamad.

Isaac Rodrigues Nunes' Trust.

Created by the will of Isaac Rodrigues Nunes, who died in 1793. The annual income is applicable as follows: (*a*) 10s. each to the Society of

Heshaim, Hebra, Beth Holim, Gates of Hope School and Terra Santa ; (*b*) £2. 10s. to the general funds of the Synagogue, and (*c*) the balance distributed immediately before Kippur amongst the Congregational poor.

The Fund consists of £671. 19s. 10d. Natal 3 per Cent. Consolidated Stock, 1929-1949.

This Trust is administered by the Mahamad and the distribution of the money to the poor is delegated to the Board of Guardians.

Pacifico Almshouse Trust.

Created by Deed of Gift by Dr. Emanuel Pacifico, who died in 1851, for the purchase of a freehold site and erection of almshouses thereon. The almshouses were situated at London Fields, Hackney, and with the approval of the Charity Commissioners the site was sold in 1900 and the net proceeds of sale were invested in the names of the Official Trustees of Charitable Funds. The income is applicable towards the upkeep of the Congregational Almshouses in Devonshire Street, Mile End.

The Fund consists of £744. 19s. 3d. Local Loans 3 per Cent. Stock.

This Trust is administered by the Mahamad.

Elias Lopes Pereira's Trust.

Created under the will of Elias Lopes Pereira, who died in 1809. The income is partly distributable in money and partly in the purchase of shirts and collars to be given to the poor immediately before Rosh Hashana.

The Fund consists of £179. 16s. 6d. Huddersfield 3 per Cent. Redeemable Stock.

Administration delegated to the Board of Guardians.

David Alves Rebello's Trust.

Created under the will of David Alves Rebello, who died in 1796. The income is applicable to the purchase of boots, shirts, stockings, etc., to be distributed annually about the 1st November.

The Fund consists of £499. 12s. 5d. Huddersfield 3 per Cent. Redeemable Stock.

Administration delegated to the Board of Guardians.

Welcome Rodrigues' Trust.

Created under the will of Mrs. Welcome Rodrigues, who died in 1887. The income is applicable to the keeping in good repair the tombstones over the graves of her parents, her first husband Jacob Cohen and herself, and

subject thereto for the charitable purposes of the Synagogue.

The Fund consists of £97. 18s. 4d. India $3\frac{1}{2}$ per Cent. Stock.

This Trust is administered by the Mahamad.

Society of Tipheret Bahurim.

The Society is known by this title, but its origin cannot be ascertained. Its income is paid over annually to the Gates of Hope School.

The Fund consists of £61. 8s. 10d. London County Council 3 per Cent. Consolidated Stock.

This Trust is administered by the Mahamad.

Girls' School instituted by Isaac da Costa Villareal

Founded by Isaac da Costa Villareal, who died in 1730, for the instruction and clothing of twenty girls, daughters of poor members of the Congregation.

The Fund consists of £2,429. 4s. 10d. India $3\frac{1}{2}$ per Cent. Stock.

The School is, together with the National and Infant School, managed by a Ladies' Committee, and the appointment of the teacher of the Villareal School is vested in the Mahamad and heirs of the founder.

Leah Zachariah's Trust.

Created under the will of Mrs. Leah Zachariah, who died in 1861. The annual income is applicable to the distribution immediately before Passover of sums of 15s. each to poor families belonging to the Congregation.

The Fund consists of £883. 16s. 7d. Cardiff 3 per Cent. Redeemable Stock.

Administration delegated to the Board of Guardians.

GLOSSARY.

Ab	Fifth Hebrew month (approximately in July).
Abel	Mourning.
Adar	Twelfth Hebrew month (approximately in March).
Ascama	Law of the Congregation.
Ascamot	Plural of Ascama.
Bereet	Circumcision.
Beth Din	Jewish Ecclesiastical Court.
Beth Haim	Burial-ground.
Beth Hamedrash ...	Same as Medrash.
Beth Holim	Hospital, founded in 1747.
Complete Mahamad	The five members of the Mahamad, or one or more Elders called in to complete that number.
Din ... ... / Din Torah	Jewish Ecclesiastical Law.
Elders	Yehidim who have served the office of Parnas or Gabay.
Elul	Sixth Hebrew month (approximately in August).
Finta	Assessment for Congregational purposes.
Fintador	Assessor of Finta.
Fintadores	Plural of Fintador.
Gabay	Treasurer.
Guedaliah, Fast of	The day following Jewish New Year.
Haham	Ecclesiastical Chief of the Congregation.
Haphtaráh	Portion of the Prophets.
Hashcaba	Prayer for deceased persons.
Hashcabot	Plural of Hashcaba.

HASHEM MELECH ...	Verse in Morning Service proclaiming God's sovereignty.
HATAN TORAH ... / HATAN BERESHEET ...	Persons selected to read the concluding and opening sections of the Pentateuch.
HATANIM	Plural of Hatan Torah and Hatan Beresheet.
HAZAN	Reader of the Congregation.
HAZANIM	Plural of Hazan.
HEBRA OF GUEMILUT HASSADIM	Title of the Burial Society of the Congregation, founded in the year 1665.
HESHAIM	Title of the Theological College of the Congregation, founded in the year 1664.
HESHVAN	Eighth Hebrew month (approximately in October).
HONEN DALIM ...	Title of the Congregational Society for granting Marriage Dowers, and other purposes, founded in the year 1724.
IYAR	Second Hebrew month (approximately in May).
KAAL	Congregation.
KADDEESH	Prayer said by Mourners.
KADDEESH TITTKABAL	Prayer read in Daily Services.
KETUBOT	Hebrew Marriage Contracts.
KIPPUR	Day of Atonement.
LEVANTADOR	Member of the Society entrusted with duty of raising the Scroll of the Law.
LEVANTADORES ...	Plural of Levantador.
LEVANTAR	To raise the Scroll of the Law.

MAHAMAD	Wardens and Treasurer of the Congregation.
MAHASIM TOBIM ...	Title of Congregational Loan, Apprenticing and Emigration Society, founded in the year 1749.
MAPHTIR	Additional portion in the reading of the Law.
MEDRASH	Theological College of the Congregation.
MEGUILLA	Book of Esther.
MEHIL SEDACA ...	Title of Congregational Dower Society, founded in the year 1736.
MINHA	Afternoon Service.
MINYAN	The requisite number to form a Jewish Congregation, viz.: 10 males above the age of 13.
MISHEBERACH... ...	Prayer invoking a blessing on individuals named therein.
MITSVA	Used here in the sense of a Synagogue honour during Divine Service.
MITSVOT	Plural for Mitsva.
MUSAPH	Additional to Morning Service.
NEDABOT	Offerings.
PARNAS	Warden.
PARNASSIM	Plural of Parnas.
PUREEM	Feast of Esther.
ROGATIVA	Special prayer for a sick person.
ROSH HASHANA ...	Jewish New Year.
ROSH HODESH ...	New Moon.
ROSH HODESH TAMUZ	New Moon of the fourth Hebrew month (approximately in June).
ROSH HODESH TEBET	New Moon of the tenth Hebrew month (approximately in December).

SEDACA	The Funds of the Congregation.
SEGANIM	Persons chosen to stand next to the Reader on the Reading Desk on special occaisons.
SEPHARDI	Following the Ritual of the Spanish and Portuguese Jews.
SEPHER	Scroll of the Law.
SHABBAT BERESHEET	Sabbath on which the Book of Genesis is commenced.
SHALOSH PEGNAMIM...	The three Festivals of Passover, Pentecost and Tabernacles (Cp. Deut. xvi. 16).
SHEBAT	Eleventh Hebrew month (approximately in January).
SHEBUOT	Feast of Pentecost.
SIMHAT TORAH ...	Concluding day of the Tabernacle Holidays.
TAMUZ	Fourth Hebrew month (approximately in June.
TEBET...	Tenth Hebrew month (approximately in December).
TERRA SANTA ...	Holy Land.
TISHRI	Seventh Hebrew month (approximately in September).
VEADAR	Additional month in Hebrew Leap Year (approximately in March).
YAHID	Assessed Male Member of the Congregation.
YEHIDA	Assessed Female Member of the Congregation.
YEHIDIM	Plural of Yahid.
YEHIDOT	Plural of Yehida.
YESHIBA	Jewish Theological College.
YESHIBOT	Plural of Yeshiba.
ZEMIROT	Introductory Morning Service.

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